PULPIT AND PEW.

Services and Sermons in the Sanctuaries of the City and Suburbs.

Bishop Cummins on Sensuous and Spiritual Religion.

THE RUSSIAN-GREEK SERVICE.

An English Clergyman on Conversion.

Beecher and Modern Conceptions of God.

Sermons by Father Quinn, Dr. Duryea, Father Nicholas Bjerring and O. B. Frothingham.

REFORMED EPISCOPAL CHUBOH.

The True Faith and the True Worship-Simplicity Better than Ceremonies-Sermon by Right Rev. Bishop Cum-

Right Rev. Bishop Cummins preached yesterday norning to a large congregation at Steinway Hall. Episcopal churches. Some of them came from Brooklyn, Jersey City and other suburban towns-The reverend Bishop took his text from St. John, 1v., 24-- God is a spirit, and they who worship him row valley, the preacher began, with his sonorous, ringing voice, among the highlands of Samarta, hes the Moriem town of Nabius. Degraded as it now is by the sway of the false prophet it was once the resting place of the ark of God and the centre of nuion to the tribes of Israel. It was the land of Canaan, where the bones of Joseph were baried after their long journey of forty years in the wilderness and where Joshua gathered all Israel

TO HEAR HIS LAST WORDS
of counsel and of warning. But that little town had nigher distinction still. Jesus Himself going up to I rusalem rested by the side of Jacob's well. wearted with His journey and seeking refreshment from its waters. A thoughtless woman, coming to draw water, found her whole past life unveiled by the stranger sitting by the well, recognized Him a prophet, and at once introduced the great ontroversy between Jew and Samaritan. Pointing to the mount on whose summit once stood the Samaritan temple, she said:-"Our fathers worsalem is the place where men ought to worship." Instantly the Jew was lost to sight, and the Re-Instantly the Jew was lost to sight, and the Redeemer of mankind spoke:—"Not alone on the mount is the Father to be worshipped, but the whole earth is a temple and every spot hallowed fround. God is a spirit, and they that worship tim must worship itm in spirit and in truth. How slow was the numan race to learn this great ruth! Still the great controversy was waging, crusialem or Samaria? Where and how was the father to be worshipped? Jesus answered:—only by a worship in spirit and in truth; spiritual and not mechanical;

rather to be worshipped? Jesus answere; only by a worship in spirit and in truth; spiritual and not mechanical;

A MATTER OF THE SOUL.

A

the most cruel and sangulary persecutions always were religious persecutions, the most bitter prejudices were religious prejudices. Where one man had died for his country a hundred had died for their hith. Man must have a religion; everywhere, in all ages and countres, they found some kind of worship, however degraded it might be. To the komans and Greeks there were gods without number; there were divinities that dwelt in the woods; there were divinities in the forests and the sea. Mars was the popular conception o, the spirit of war, and Venus the embodiment of the popular conception of love. But the most sublime incarnation of the divine human faith was the religion of Jesus Christ. After a while the Hebrew ceremonies became more important than the living truths, and it was in such an age when Jesus Christ came and said, "Worship me in the heart, not in the body." Had this maxim always been kept in view? No: the religion of Christ had been perverted and corrupted, and the great e flort thus far had been to bring down the faith to the level of man. Queen Elizaceth went to church every Sunday and was washed by the priests, but this was still not goddiness but flith. Altars must blaze with light, incense must exhale a delicious iragrance,

SEVENTERNTH STREET BAPTIST CHURCH.

Must Be Accomplished—The Trust Which Must Be Pixced in Christ— Audrew an Example of Promptitude. The Rev. J. C. Needham preached yesterday at the Seventeenth street Baptist church. He is an English dergyman. He took for his text the im-med ate manner in which Andrew the Apostle lollowed Christ when called upon. Mr. Needham said:—We must look on Christ in the nature of a high priest. We must bear in mind that we are His servants. This is one of the main principle that should guide us in our feelings toward Jesus. We render service to Him as a servant does to us. When converted a man takes upon him this condition. There is no probationary state to go through. From the day the man recognizes Christ and is converted from that day he begins to be His aervant, and serves Him. Andrew was a model workman, and he put on the armor of his apostolate immetioned and denied that he was sufficiently edu-cated t do it. They would have told him if his

Let us be hearty in doing this and Christ will see your faith.

Andrew in his work was personal, and he went to see people individually and win them over. God will bless those who do this. Go to men and speak to them earnessty, and exhort mem to change their mode of life. Buttonhole them and speak to them of Jesus, and wast with them until you see their conversion decided. Stir them up and remain with them, as they will fall back again into their nap. The present is the time. Dont put it on, but go at once to your work. Do it speedily. There is a Spanish proverly which says, "The road of by and by leads to never," and the man who says not now may miss the chance, and the opportunity may never come again. Jesus won't question the motive, and if you believe, just come to Jesus and trust in Christ; He will always welcome you and receive you.

THE RUSSIAN-GREEK CHAPEL

A Sermon by Father Nicholas Bjerring

A numerous audience was assembled yesterday at the above church. The gorgeous ceremonial of the authorization of the Synod in St. Petersburg the liturgies of St. John Chrysostom and Basil set to music for the use of the choir. Prayers were of Greece and for the President of the United States. The Rev. Father Nicholas Bjerring

Aithough I have had opportunity on former occasions to explain the same doctrines, yet would I fulfil the wish of some again to say a few words in regard to our veneration of the mother of God and account of the other doctrines of the Church; and this I do so much the more readily, because the doctrine of the veneration of the saints often gives rise to misunderstanding on the part of those who are not well acquainted with our Church. In rendering the Holy Virgin the honor due to her

octions of the veneration of the saints often side of for the ritin. Man may seek the part of the works that of works, however degraded it might be. To the formans and treek there were already to the saints often shown that of works in the woods; there were divinities in those who are not well acquainted with our church were the control of the popular conception of love. But into force the control of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the popular conception of love. But into the leaf of the leaf of the leaf of the popular conception of love. But into the leaf of the l

ST. PATRICK'S CATHEDRAL

Meditations on the Name of Jesus Christ-Sermon by the Rev. Father

the attendance at the Cathedral. Hail, rain or sunshine, the edifice is generally thronged to re-pletion, especially at the last service. At half-past ten o'clock yesterday morning mass was com-menced, the Rev. Father Kane being the officiating clergyman. The interior of the Cathedral presented a very imposing appearance, particularly in the vicinity of the altar. At the termination of the first gospel the Rev Father Quinn, V. G., preached a sermon, taking his text from the gospel of the were accomplished, that the child should be circumcised, His name was called Jesus, which was called by the angel before he was conceived in the womb." The reverend gentleble sermon, to the great power, love and efficacy which belonged to the holy name of Saviour. It was at once suggestive of goodness and greatness, and mankind could not fail to be amazed at the

which had been bestowed through its all powerful influence. Jesus himself bad said that whatever was asked in His name it should be granted; and it was impossible to estimate the glorious and wonderful gits conferred upon humanity by the instrumentality of that sacred name. This was seen in the power given to the Apostles, whose miracles were all performed in the name of Christ. Not only did He himself show His greatness in healing the sick, restoring sight to the blind and raising the dead to lite, but supernatural, divine power was given by Him to His disciples. The reverend preacher dilated at length upon the innumerable wonders which in the name of Jesus had astonished the world, and cited many instances where its very mention produced the most beneficial effects.

POWER, EFFICACY AND GOODNESS were concentrated in that name, as witnessed in the events of His life, and since His glorious resurrection. Then, again, the frequency with which the name of Jesus Christ was used by St. Paul in his episties was significant. Scarcely a thought

rection. Then, again, the frequency with which the name of Jesus Christ was used by St. Paul in his epistles was significant. Scarcely a thought was presented wherein we did not find that name brought in as an example of devotion and love. The gospel of the day reminded the congregation that they were called upon to meditate upon this adorable name, having in view the great end of their existence. For the love manifested by Christ for mankind there should be unceasing praise and thanksgving. They might go in spirit to the holy name, to Bethlehem, and visit the manger in which the saviour was born; they might go in spirit to that holy name while with His mother and St. Joseph He was obliged to fly from the persecution of the world; they might accompany Him in spirit through His career on this earth, confining Himself to no particular class; not devoting Himself to the learned more than to the unlettered, but to all the world. That name carried mankind through us also to the great sacrifice on the cross, when He offered Himself up a victum for the sons of men. We might accompany Him in spirit even to the tomb, while for three days he rested there apparently

DEAD TO THE WORLD,

and also might they be present in spirit at His

tomb, while for three days he rested there apparently
and also might they be present in spirit at His glorious resurrection, when, with all the brightness of the sun, He ascended into Heaven. The reverend gentleman concluded a very eloquent discourse by alluding to the example which Christ had given to the world, and by showing how much reverence was due to His holy name. He also adverted to the ingratitude of man in speaking of Him other than in the most devout and respectful manner. In His name nothing could be asked for in vain, and through Him grace could be obtained to enable man to withstand all temptations.

The mass selected for the occasion was by Concine, in E dat, Mr. Gustavus Schmitz presiding at the organ. At the offertory "Saluraris," by Panafcani, was nicely sung by Miss Sullivan. The services terminated shortly after twelve o'clock.

Rev. O. B. Frothingham Upon Public Amusements-Pharisaical Puritanism Opera, Theatre and Opera Bouffe-How Amusements May Be Made Salutary and How Managers Should Strive to Please.
Mr. Frothingham, the leader of the "Independ-

ents," gave illustration of the independence with which he expresses his views upon subjects of pop-niar interest by discoursing yesterday morning upon "Public Amusements." This is one of the subjects, he began, that come nearest my heart, and it is one of great importance. I take no text, for the Bible is not a book of sport. The people in the New Testament bad small time for amusement. Their leaders were always drawing them in the opposite direction. The people of the New Testament had a still more earnest task. They felt that life for them might be very short, indeed; the thoughts of Christ were ever

ment had a still more carrest task. They felt that life for them might be very short, indeed; the thoughts of Christ were ever before them, and the gates of the new world were open to receive hem. Yet these people had their joys too. They had joy in their love teasts. The Church of the Middle Ages encouraged amusement and so did the Church of Rome.

THE CHICKEN FOUNDED THE THEATER, taking the lead in leeding that taste for their dramatic entertainment. The Puritans, whose descendants we are, made war against pleasure. They frow and pool and the control and the states of the control of the control and the control an

breeze. What does the amusement of society amount to?

ITHE OPERA

IS one source, but it is too subtle and penetrating for amusement. It is for people in whose hearts no sorrows press. The opera was first introduced on the occasion of a marriage. It has always been carefully guarded from the vulgar. It is not for the people, but for the aristocraft. There are no elements of popularity in it. Even if the prices were greatly reduced few of the working class would go. The great place of public amusement is THE THEATRE.

There is no person so poor or so stupid that he cannot enjoy it. It can touch every spring, present all kinds of ideal worlds and fashions, a great many Edens. It is one of the amusements of which men never tire. Is it what it reason that it is not native. Much of it comes from Engiand and represents ideas and institutions of which we know nothing. Much of it comes from Engiand and represents ideas and institutions of which we know nothing. Much of it comes from France, and seems to be saturated with a kind of indescribable uncleaniness. They are a passionate people with southern blood in their veins, and the sincerity of our people is offended by this kind of theatrical production. It seems impure to us—these wild theories of life and want of rest. To my mind

THE OFERA BOUFFE

Should be, with its valiet, its songs, its scenic

seems impure to us—these wild theories of life and want of rest. To my mind

THE OPERA BOUPPE
should be, with its ballet, its songs, its scenic effects and gorgeous costumes, one of the most enjoyable of entertainments. Yet, it seems to contain an element that would tend to beguile and transport men. No grace, no finesse, no clegance will cover up that iceling that it is not pure. I am periectly willing to concede that the office of the tifeatre is to amuse; to give people a look into another state of being than that in which they live. It is not the manager's place to correct the morals of the public. It is not his place to correct the plays. He must cater to the public tastes. Certain kinds of drama are declining. The heroic drama has disappeared, and the days of high tragedy are numbered. It was well enough in Queen Elizabeth's time, but now it is out of date. The awful sorrows of Othello and Desdemona are covered up. Those managers who do their utmost to

to

PLEASE THE PUBLIC
desire the gratitude and thanks of the community.
Consider the gloom that gathers about the hearth;
the unrest, the unwillingness to see the bright
side of things; think of the temptation of the grog
shop and the gaming table, that draw people away
in their hours of leisure. Who wonders that the
poor, hardened wretch snatches the glass in an
hour of delirium and forgets wife, children and
self? The responsibility rests upon the intelligent
men of the community, who must relieve as much
as possible the wants of others.

CHURCH OF THE MESSIAH. "Strong in One's Self"-Sermon by the

The Rev. Henry Powers preached to a large congregation yesterday morning, at the Church of the selecting as his subject "Strong in One's Self," the text being Matthew xii., 35—"A good man out of the good treasure of the heart bringeth forth good things." The celebrated British traveller, Mungo first expedition to the interior of Airica, which tracing, if possible, the sources of the River Niger, after having endured for a long time unparalleled fatigues and trials and reverses, he was robbed one day by a band of black marauders. His comwith only a lew coarse garments to his back he was left alone in the heart of an unexplored and savage country 500 miles from any European settlement, amid the wild beasts of the forest and their wilder and less pitiful human companions. Having, therefore, no hope of escape, in the first moments of his anguish his mind became unsettled and his spirits despond-ent, and so he lay down to die. But as he threw moss met his eye, whose roots and leaves and capsules were of such an unusual appearance that they immediately excited his attention. In examining these more closely he forgot for the time

and was lost in admiration of the wonderful skill and beauty of the meanest works of God. Then coming to himself, he sells us that the thought arose in his mind, "Can that Being who planted and watered and brought to persection in this obscure region of the world a thing which appears of so small importance look with unconcern upon the situation and the sufferings of His spiritual offspring?" Cheered by the reflection and encourments, and lived to publish in after years this incident as a lesson to all the world.

The lesson contained in it is simply the need we all of us have sorely felt at times of the possession of something other and better than the good things of this world, something that shall remain to us as a source of comfort and strength and continued achievement after our earthly possessions and ad-

and holy affections which abide in the heart forever, and by their positive attachments do away at last with the necessity of any vigorous or even conscious conflict with the expectically some of the good things which the good man, as thus described, is able to bring out of the good treasures of his heart? Mr. Powers answered this question at length and cloquently. He held, first, that wisdom is one of the good things; not knowledge simply, but wisdom, which results from knowledge when it is rightly used, and by which the mind is able to distinguish octween the appearance and the reality of the ontward events of life, and to attain thereby unto the conception of the hidden things of God. Again, a good man has treasures of memory and of hope in his heart, which he can bring forth as occasion desires. Still again, the good man has, also, resources of hope. To the intellectual wording and cold-hearted thinker the world presents a sad and cheerless prospect, for such a nature can see only the sin and suffering, the error and the sellishness of men. But the good man feels and knows that goodness, rather than evil, is the great fact in the universe of hie; that Providence is more powerful than the finite obstructions and disturbances which it encounters; that divine law is mightler than the anomalies which the feeble senses see; that wrong and evil waste themselves while the deepest instincts and undying sympathies of every son of man are seeking and desiring the holy and the true—and so the clouds are tipped and tinged

WITH A GOLDEN RICHNESS

from the bright light that is behind them; and out of the good treasure again of houest and faithful hearts—hearts that are in harmony with God and good—come prophecies of the triumphs of the spiritual kingdom, on earth as in heaven. Is it not self-evident that when the evil days are on us there is maught that can give us perfect peace save a well spent life? Is it not conlessed by all that what God has enabled one to be, to do and to suffer in order to become wise and good, i

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Mr. Beecher Presches on "Man's Conceptions of God"-What Paul's Conception Was-The Natural Philosophers Workers Together with God-How the Connecticut Woman Brought Up Eight Boys Successfully—How Judge Noah Davis Represents the Idea of Justice.

Plymouth church had its usual crowd yesterday morning, and Mr. Beecher preached a sermon on 'Man's Conception of God," which contained more than the usual Beecher characteristics. The text verses-"But God, who is rich in mercy, for his were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised heavenly places in Christ Jesus; that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." One of the most interesting studies, said or develoyment which may be traced in the mind upon the Christian life to the time that he leit it there was in him—as there is, or ought to be, in every noble-minded person—a steady develop-ment and growth, so that the last part of his life is vastly richer than the earlier part. More to be admired, not in conduct, for of that we know but little; but that there should be revealed in his lovely than that which could to be revealed in his former. Whatever doctrine of inspiration we may thing that is part of it and inherent in it. There is no such thing as a divine inspiration, that takes

out of the divine nature A PRETENCE

or a truth, and thrusts it, as it were, into the world without any human mixture. Even human worlds are discovered through human organs, and the discovery of these implies the evidence of the senses themselves That which is true of the moral nature is still more true of that which works through

and the discovery of these implies the evidence of the aenses themselves That which is true of the moral nature is still more true of that which works through the higher senses. After a reference to the inspiring induence of the power of association in connection with the memories of those we loved and revered, Mr. Beccher proceeded to speak of the opening of the conception of God in the boundlessness and largeness of His grace. What this conception became in the human heart depended greatly upon the use that was made of it. The reason why the sun produced in one place geraniums, likes and azaleas and does not produce them in another place is not because there is any difference in the sun. The sun shines on the south side of my hennery, and it is a place for the cows to warm themselves and for the chickens to heatie. The sun shines on the south side of my hennery, and it produces flowers. My neighbor's honnery and it produces flowers. My neighbor makes another use of the same sun. Just so it is with the difference that God's love is to different men. The many produces flowers and the sort God. Interpretation God conception of God. Any person to whom God consequence the sort God. Every man forms higher the conception of God. Every man forms higher the representation of a regnant power, as God over all nature, God over the nations. The reason of this was that the human mind was occupied during these early periods with just such things as this physical and sensious life had to do with. In the Oid Testament God is always revealed as the God of adaptation to want. In the New Testament, in the luiness of time, in the sort and indusced the sun and the s

men. They are all workers together with God, though they

DON'T KNOW IT.

Mr. Beecher illustrated this by a sketchy and dramatic representation of the manufacture of an exquisite piece of slik, of great richness and beauty of color. Tracing back the manufacture to the sik-worms, he asked if any one who did not understand it could believe that the crawling worms, hundreds and thousands of them, were the original producers of that beautiful slik. You see a minister or a deacon, who is a wonderfully strict, exemplary man, a model churchman, and you teil him of Herbert Spencer. He says he ain't one of God's workers. Well, you teil him of John Stuart Mill. "Why," he replies, "Mill, he didn't believe in a God evon." Do you think that God works in this world after the lashlon of your little pendulum? I believe in all these men as workers. It is a matter to me of very little consequence whether these individual workers believe as the Jews did, or believe as the Brahmins did, if the result is that it brings about the great work. Nevertheless, all that the accentific men are doing is to bring out that side of the divine nature which is called material, and if you have nothing but a scientific god, a god that makes divine music in the soul. When you go further and teach that men to be properly taught mus be aught God's law, a man gets to think of God as a kind of Judge Noah Davis, who, though a man of great goodness of heart, does not allow it to affect him in the administration of justice. But God is not such a judge, and not such an administrator. He is Lord enough to say, "I will have mercy on whom I will have mercy." Now men may admire justice, but no man ever loves it. There is an idea among good and faithful ministers that the

is an idea among good and faithful ministers that the LAW WORK must be done, and then you must bring in the Gospel, and that the only way to stop men in their wrong desing is to bring in their consciences and make them full of lear. Now, I am very much of the opinion of the Connecticut woman, who had brought up eight strapping boys and they had all done well. When asked how she did it she said, "Well, I brought them up in the lear of God and the horsewhip." I say that the best way to deal with men is to deal with them according to the circumstances in which you find them. Every man may measure the state of feeling he has towards God by the memories which the name of God excites in him; by the raptures, the hopes, the blessings and the joys that are excited in him. When I lived near the woods of Indiana I wondered what a prairie was like. I looked at my garden, and I put other gardens by the side of it, and I lived to realize it. But when I rode out one day to the edge of the woods and looked on a prairie, the boundless, oceanic extent of land-scape, with its miles and miles of flowers, what was my little plot of garden in comparison? What is our conception of God now to that time when we shall see Him as He is? Emphasize that word—see Him as He is. When Kane had been shut up in the North two long wintors, had acver seen a tree, and when he began to go southward and get into a temperate zone what Joy he must have felt! And then when at length New York Bay burst upon him, with all its memories of persons and things, how heartlest must his joy have been! Bear your burdens and trials now. You are going where there will be no burdens and trials, where the revelation of all mysteries shall be made manifest.

The sermon, of which the above is but an attract, was closed with prayer, alter which the choir and congregation sung "Homeward Bound."

CLASSON AVENUE PRESBYTERIAN CHUCRH How the Rev. Dr. Duryea Would Have His Flock "Obtain Eternal Life."

The immense congregation which assembles each Sunday in the Classon avenue Presbyterian church to catch the words of wisdom which flow from the lips of their learned and earnest pastor, Dr. Dur-yea, availed themselves of the fine weather itself presented a remarkably cheerful appearance, the Christmas evergreens with which it was The text selected was the eighteenth verse of the eighteenth chapter of St. Luke—"And a certain ruler asked him, saying, 'Good master, what shall I do to obtain eternal life?' "

The sermon preached from these words, like all those emanating from Dr. Duryea, was most ex-cellent. The ruler referred to in the text, said the cellent. The ruler referred to in the text, said the speaker, was a Jew, and, like all his countrymen of that day, was lamentably ignorant of spiritual affairs. The words—"Good Master"—with which he addressed our Saviour, comprehended the entirety of his knowledge of that which was perfect. One of the commandments promised long life, and this Jew probably thought that by merely keeping

Christ meant when He asked of the Jew why he

this he would attain all he desired.

Here the reverend gentleman explained what Christ mesnt when He asked of the Jew why he had called Him good, and then added that "none is good save one, and that is God." Sceptics have endeavored to prove by these words that Jesus Himself did not claim to be one of the Trinity. This was wrong. Jesus did not rebuke His interrogator for calling Him good; He merely said that none is good save one, and that is God. He did not disclaim being good; He only wished to reveal Himself fully to the man. Alter this he claimed that which none but God can demand, "Sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven; and come and follow me." Was that not godlike? After repeating all the commandments save the first, Jesus finally gave him that: "Thou shalt have no other God before me." Here then is an answer to the sceptics.

This ruler was ismiliar with the commandments, and, having broken none of them, seemed to entertain a sense of perfect security. He had not killed any one. He had not stolen anything. He had not committed adultery. He had not borne false witness against his neighbor, and he had honored his lather and his mother. Yes, he had kept all these commandments, but still there was something else for him to do. He did not know what it was, but we know. He thought that, as he had not done anything against God, therefore God owed him a debt of gratitude. How would it be for me to go to my neighbor and ray, "Kind sir, I have lived beside you twenty years, and during that time have not stolen anything from you?" or "I have met you on many a dark night and did not kill you; therefore, you on wan a dark night and did not kill you; therefore, you on many a dark night and did not kill you; therefore, you on many a dark night and did not kill you; therefore, you on many a dark night and did not kill you; therefore, you on many and the not will not sell all he had and "Come, follow Me!" A proper interpretation should be put on these words. It is n

IMPORTANT RELIGIOUS MOVEMENT IN JERSEY.

A College and Church To Be Erected by the Franciscans—Trenton To Be the Headquarters of the Order—A Large

Hospital Completed.

The large German Catholic population of Tregton, N. J., have been obliged to worship in a small church, totally unsuited to their spiritual necessities. The Franciscan Fathers, who have charge of the church, bave at last selected a site, on which a temple is to be raised that will be an ornament not only to Trenton, but to New Jersey. The Superior of this Order, Father Keller, with the aid of Father Peter Jaccheti and the other priests belonging to it, will, as soon as the weather permits, commence the erection of a large seminary in Chambersburg, on the outskirts of Trenton, for the education of candidates for the priesthood. An eligible site of four acres in area as already been purchased, at a cost of \$6,500, on which to locate this building. It will accomm 100 students, and no pains nor expense will be spared in making it one of the most admirable

CONTINUED ON NINTH PAGE.